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The Construction of Semiotics in Cultural for Tourism Promotion in Pai District, Mae Hong Son^{1,2}

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Abstract

This article “The construction of semiotics in cultural for tourism promotion in Pai District, Mae Hong Son” is part of dissertation “Pai : the process of identity development and cultural construction of meaning for the tourism industry” (2012) that granted from National Research Council of Thailand (NRCT) the objectives of the article is to propose the development of tourism in Pai, Mae Hong Son Province, and the construction of semiotics in cultural for tourism promotion in Pai District. Pai is the small district that had a high tourism. It is the tourist attractions of the Thai and foreigner tourists. The cultural meaning as the strategies to promote tourism development in the tourism destination especially for community based tourism through the historical tales, cultural, lifestyle, belief, costume, food, architecture to set up a new social construction of reality from the insider (the Pai’s community, the entrepreneur that related with tourism) and outsider (the tourists, the ventures) the increase in the value of tourism as well. A cultural sense as a strategy to promote tourism development in the creation of an attractive community to set up a new social construction of reality through the architecture, dressing, cuisine, religion, legend and stories, traditions and tourism product. The new meaning the constructed well known in a small niche market and it became famous for Thai and foreigner tourists. If, however, the definition is not applied properly, tourism along the learning happens. It will be put to use and understand incorrectly. This may cause distortion of history. It may lack the charm and attraction that affect tourism in the negative.

Keywords: Pai, Construction of Semiotics, Tourism

1. Introduction

Tourism is the important national strategy purposed to enhance country’s economic and social growth. Since Thailand has supported the mass tourism, this has been able to reach most tourists’ needs and

satisfaction. Traveling according to tourists' appreciation plays important role to this creation. Moreover, local people have been supported in term of income and foreign currency turnover. These result in expanding growth to other region because of the expanding infrastructure. However, the mass tourism has an effect on tourism area, for instance, the environmental problem such as waste and encroach on forests , and the cultural and social problem such as lost identity, culture, and local way of life. This can be assumed that tourism industry seems to be two-edged sword if they lack of the right and suitable management.

Pai, Mae Hong Son Province, is the district where is well known of tourist attraction for both Thai and foreign tourists. The outstanding point of Pai is it has a plenty of natural resource, being local, remarkable arts, traditions, way of life, and architecture. The city is peaceful and the weather is cold all year. The tourism development in Pai has started from the location. Pai is the city that people travel through and it is the tourist stop for those who would like to travel to Mae Hong Son province. In 1981, Pai tourism has been started when foreign tourist who loved Eco tourism. They have found that Pai has plentifully nature and various kind of way of life and ethics. The activities have emphasized on hiking, riding elephant, and rafting. Pai has been called the paradise on Earth.

After that Pai is not only niche market for tourists, who appreciate the nature, in 2005, more Thai tourists travel to Pai after the movie production has filmed there. The films shown how is the great view and the wonderful places in Pai that affects travel demand of tourists, so the travel habits of tourists have changed. Pai has become a tourist attraction in the tourist season, there will be many tourists traveling to Pai. For these reasons, there are the production of goods and services or mass product to accommodate the tourists in the tourism industry and led to mass tourism. Mass tourism has a huge impact on tourism Pai. It lacks the charm of Pai Since tourists can travel roughly. So that Pai has been named 'Pai is nothing.' Therefore,

government agencies and private organizations including community are aware about the issue. Strategy for the development and promotion of tourist strategy was raised as a solution to solve the impact on local tourism, for instance, expanding or seeking a new attraction for tourists, diversification of tourism, in terms of tourism, form of tourism, products and services for tourism, tourism activities in order to meet the needs of all travelers.

Strategic tourism development is of interest to those involved is to take local culture into a commodity which is a form of cultural tourism, and developing tourism products to suit the needs of specific groups of tourists who are interested in and ready to learn the culture of each area. Pai can be put forward, reflecting the attraction of cultural tourism to attract tourists to the decision to travel, for instance, tours of local architecture such as Wat Nam Hu and Wat Phra That Mae Yen. There is also a tourist attraction that involved with business-related tourism and brings architecture to the main tourist attractions such as Cafes, restaurants, banks, hotels and resorts, Community based tourism such as Yunnan Santichon village where visitors can learn the way of life of Chinese immigrants in terms of drinking tea ceremony, styling of house, traditional costume. It can be said that the tourism product has been given a new meaning which is not a meaningful. If it is meant to be a sign that related to cultural, the name of such a definition could foster a rise in Pai. This article is proposing the development of tourism Pai, Mae Hong Son Province, and the construction of semiotics in cultural for tourism promotion in Pai District.

2. Objective

This article is proposing 1) To study the development of tourism in Pai, Mae Hong Son Province and 2) To study the construction of semiotics in cultural for tourism promotion in Pai District.

3. Research Methodology

This research was a qualitative research that was conducted in Pai district in Mae Hong Son Province with respondents consisting of communities, representatives from local government and non government sectors, local, foreign tourist and entrepreneurs. Data were analyzed by using structural historical development approached, content analysis with inductive method.

4. Results

Pai's tourism development

Development of tourism and tourism identity "Pai" was found that Pai's tourism development started out as a city of travelers who want to travel to Mae Hong Son, and brings huge tourism industry which it changes the composition of tourism in each period. The researchers summarized the event as follows; Period 1 Theme: foreign tourists trip to "Pai" found heaven on earth (BE 2525-2537). During the first tour in Pai, it was popular for foreign tourists due to its spectacular views. There are plenty of fertile soils, water, forests, for eco-tourism and adventure tourism. Such beauty makes Pai has been touted as a paradise on earth.

Period 2 Theme: escape from capital city to, "Pai" (BE 2537-2548). When the arrival of more tourists as a tourist in Thailand, Pai people began to run small businesses such as restaurants, shops, guest houses to accommodate the tourist who love in nature. In addition, Pai has been made known to the general media types, such as a tour guide books and magazines, online media. Pai convey the various views that make travelers want to be traveling at Pai. As a result, the number of tourists is increasing every year. Pai was able to confirm that the target area for both Thai and foreigner tourists.

Period 3 Theme: Teen would have to go along, "Pai" which changes to the city not worth visiting (BE 2548-2552). When the onrushing of capitalists have come into the business to support the

growth of tourism, the impact on the local Pai is as inevitable. Tourists who are traveling support the products and services of enterprises with insufficient market. The accelerated production of goods and services for sale has met the following season which are affecting both the economy Pai. Although tourism has generated employment, caused an enormous amount of revenue for local people, but the problem is that reflected the higher cost of living. The reproduction of the product makes no difference in the consumption of tourists. As a result, some products are being produced in the industry oversupply and manufactured goods from the sales were not due to a higher cost than culture. The Pai could not reject the Western culture came together with a group of tourists who come here. The operator of the city has done business in Pai. Pai makes people adopt a culture outside their own culture to neglect. This makes living cultural traditions of the people to Pai. Social part, Pai was made into a society. Pai people change their way of life is to share with outsiders who come to do business. They took benefits for resources with suspicion distrust and downtrodden.

Period 4 Theme: Yoo yark Pai dang Pai Pen (อยู่อย่างปาย อย่างปาย เป็น), which took place during the BE 2553 onwards. After many tourists travel to Pai, there is a positive impact on employment for local people to create income for the community. Tourism also affects the economy, environment, society and culture of Pai as a result of the movement of the community. Entrepreneurs in Pai created the campaign for the tourists to understand the signs and attempt to stay in Pai with that meaning and the villagers predict that it will be get the sustainable tourism very soon.

Creating a cultural semiotic and tourism promotion

Symbol is the meaning of various objects. It is common understanding of the media in society. This may have meant by direct and indirect means. These refer to the meaning objects (Image / object sign) and the definition of a dormant form of the object (Meaning of sign). In society, the integration of diverse populations, there is often

a demand for possession and use of symbols as a means of communication which has been as a mutual recognition. Therefore, the role of symbols is used to exchange the "substance" (Information) between populations with differences. It is a symbol of recognition and understanding of the communication objects. The symbolic meanings are the object, mark items as well as their location. They can be conveyed to the two levels which are significant in terms of roles (Functional Meaning) of an object or signs and in a symbolic meaning (Symbolic Meaning) or semiotic meanings that transcend the scope of use in the first definition. For example, the role is significant in terms of driving, but the signs of the car. This interprets about holding economic power, has a social prestige and even the type of car also has a significant sign hidden. For instance, people have owned motorbikes or Japanese sedans which the price is more than hundred thousand baht, but the people who have owned expensive cars of Europe inevitably reflects the higher socio-economic status as well as salespersons' motorcycle such as and billion-executives' Mercedes Benz.

Cultural semiotic explores the cultural phenomenon to describe the perceived cultural meaning behind it. It is the understanding of the cultural meaning by concentrating the meaning semiotic meaning beyond the functional. This adapted to reflect the cultural, social, cultural mindset of the community of both the meaning and reveal hidden meanings which are recognized of those periods. According to the study of signs in terms of symbolic anthropologist such as the concept of C. Geertz who gives the opinion that culture is a system of symbols and meanings. Culture is a complex system that ranges from the surface to the core of those signs. The legendary signs in daily life and habits have been analyzed by reading the interpretation which has meaning (Denotative Meaning) and imply meaning (Connotative Meaning). The one thing can be meant a multi-layer (Layer of Meaning) and may be mentioned as one of the signs will have a wide variety of content.

Cultural symbol, therefore, is the understanding of the cultural meaning of Pai by concentrating the semiotic meaning beyond the functional. It comprises the content and format of the definition itself and adapts to reflect the cultural mindset of the community, society, and culture of Pai of both revealed and hidden meanings. It is in recognition of the people at that time. The semiotic meaning through culture and tourism was created by a group of entrepreneurs involved in tourism as well as entrepreneurs in the small business community who comes from the outside and moved into the business in Pai, Thai people and tourists both foreigners and people in the community, and officials in various government agencies. This meant that it was made with a meaning and a purpose as well as what is being reflected. So those who are involved in tourism development, recruitment of Pai have been to create a significant cultural attraction in order to promote the tourism market which cause of sustainable tourism through the creation of the architecture, dressing , cuisine, religion, legend and stories, traditions and tourism product. The details are as follows:

Local Cuisine in Pai

One component of the tourism industry in Pai is the food and beverages (Food and Beverage Business) which are important in attracting tourists to travel to the destinations. The importance of food and drink results in food and beverage operators in Pai. They develop products and services to meet the needs of consumers, including tourists, both Thailand and foreign countries are diverse. If you look in the field of culture, food and drink are a business associate in eating culture and tourism as well. It is a concrete reflection of exclusive lifestyle habits wisdom of the people who live around the world but local food is very different in term of form, content (how) in food culture.

Local food in Pai, villagers consumed only in homes in the community of nations and was converted into a tourism product (Tourism Product) which visitors can find easily in a tourist place

such as stalls or restaurants, Pai walking Street such as noodles, Thai rice noodles, Kao Som, Ala Wa, Soybean fermented, and Nam Prik Kua Sai. This is the place where the natives eat certain foods on a daily basis and used in religious rites was locally sold to tourists. It can be said that such foods are made into cultural products that allow consumers to locally access. The operator also has developed a food by improving the taste on how is shorter and easier to accommodate tourists. (Figure 1 and Figure 2)



Figure 1: Yunnan Food at Santichon Village serves for tourists



Figure 2: Kao Som and Kao Ngiew, Tai local food

Traditional Dress

Pai is an area of coexistence of various ethnic groups consisting of Tai, Karen, Lisu and Chinese immigrants. The various ethnic groups have shown their identities out through their native dress. When they released into society groups have expressed as Thais. But if they join the customs authorized by authorities and the private sector held within Pai they were dressed in native to cooperate with authorities. According to figure 3, it is a picture of the Pai local community cooperated with government agencies in the traditional dressing event. In addition, each dressed in indigenous ethnicities can enhance the value of tourism in Pai. Bringing culture to dress up for a tourism product, the operator such as guest house for visitors who stay in the guesthouse had the common sense to stay with Tai as shown in figure 4



Figure 3: Pai local community cooperated with the government in a dress on local activities in Pai.



Figure 4: The dress of staff to welcome the guests.

Traditional Houses

Pai is a district with ethnic diversity. Ethnic groups in Yunnan is one of many group clearly expressed their ethnic through dwellings at Santichon village where people migrated from Yunnan province of southern China. Originally, the village is a growing area of drugs and is a major source of drug supply routes. But when the government has brought the military and police to crack down on active duty since BE 2546, community leaders have made a major recovery plan. Members of the village turn to do agricultural tourism similar to Rak Thai village and Rung Arun village in Mae Hong Son. The integration of the community has invested Yunnan restaurant, Chinese table arrangement and make souvenirs for tourists. Current residents of the village have developed into a Santichon village of Pai. The community received grants from the Research Promotion Agency (TRF) to write an explanation of what the cultural construction of the village including swinging, tea house built of clay soil mixed with straw or rice husks also known as Goo Fung. Visitors can learn the history of the village. Buildings were built related to Chinese. The folk group has taken the Chinese to show their lives through building (Figure 5). It also has had the activities of Chinese Yunnan to entertain the tourists such as swings, horse riding and village tour. In addition, the Santichon village community has attempted to make travelers aware of China through the decorated buildings by using the Chinese lanterns, the carved wooden doors, Chinese window, Chinese calligraphy, or advertisement (Figure 6).



Figure 5: house built of clay soil mixed with straw or rice husks also known as Goo Fung



Figure 6: Chinese lanterns decorated in Santichon village

Furnishing stores and souvenirs

The definition in term of souvenirs sold at street shops are not just things when buying back then will remember meaning on the value of the business is tasteful souvenir shop have produced souvenirs. A potential sign is more meaningful which such stores sell goods and services in Pai. Decoration has to be attractive to consumers because entrepreneurs have a lot in Pai. And in the tourist season, tourists who are traveling to Pai, about four months ago, in which the business was able to generate revenue for the operator. So operators have a marketing strategy to attract customers to purchase products and services. By finishing place is different from other stores. Enabling customers love and decided to purchase goods and services. Khun Um operators in Pai said, "I have a shop in Pai. We must make a difference to the store itself. The restaurant focuses on their smiling owners talk to customers. The restaurant is decorated differently and just clean it, customers come to the shop." Like the older one operator souvenir shop pedestrian area, said: "The decoration is important, be different and stand out to attract customers shop and began to walk into a store to buy us." It can be said that the décor is one of important factor to decide the consumption of goods and services to tourists.

Traffic signs and advertising boards have new meanings by popular tourists to take photos as a souvenir that they have come to represent a significant duties. When tourists come to have a look at Pai announcements, they were photographed as a memorial. And when taking a group of tourists visiting a popular shopping came to take

pictures as a souvenir instead of watching the news from households and communities. At present, there are a variety of print media in the market. The online media allows visitors to access other than publicity. They have created a new meaning, referring to the arrival place then. Meaning that created the sign does not signify a direct functional role within the meaning of it. In addition, it has also become a milestone of a memorial to those who travel to Pai to buy back to friends and family such as keychain, picture, and postcards. (Figure 8)



Figure 7: Announcement Board located at Rajdamrong Rd.



Figure 8: Tourists popular burrstone



Figure 9: Stamps from souvenir shop in order to remind of the destination to Pai.

From the interview of Khun Ya, the owner of postcards shop, she said that “the road signs can be created to be postcards because tourists can know how far Pai is. (Figure 9)

In addition, this nostalgia phenomena in Thailand has begun to focus, and have adopted such concepts utilized in many fields of thinkers in marketing. The phenomenon has led to the opening of the guidelines called Retro Marketing, which has led to consumers within the meaning of the past in the past. It includes the value of the idea that something cannot come back again. The value of goods in the market soared which appeared in the form of building material like

symbols by putting innovative ideas into fabricated products and the culture of the community, it will help to create bargaining power in the economic area. It may be said that space with those memories, not an individual but collective memories of each of the communities together.

Services in Pai, who has embraced the concept of longing for the past, There are many and can earn a lot of entrepreneurs related to business travel. Such products and services Pai made the district has a long and happening city with contemporary ages. Such as restaurants, where has been decorated by the introduction of products on the market more than 30 years, putting on a show or taking photos or posters, the media follows the wall. So that clients receive services or who create common sense. According to figure 10, the restaurant has taken thirty years ago a magazine attached to the wall. And took the candy toy products put on display in the restaurant, so that consumers can buy to keep as a souvenir. According to figure 11, the restaurant dishes out some zinc, then coated with some kind so thick and strong. The flowers are very popular in the last thirty years. The former is a different container and widely used in homes, hospitals, temples, palaces, including spoons, dishes, glasses, pots, trays Pinto have been used as a dish of food to customers and want customers to think of the event on their plate used in the past.



Figure 10: The restaurant is decorated from old toys about twenty years ago.



Figure 11: The restaurant has used dishes which are made and coated by zinc to remind of the old day.

In addition to restaurant and accommodation, there are also several types of households bringing retro (Retro product) used to take advantage of tourism by creating empathy with consumers that they had used such products.

According to figure 12, old cars, classic cars or vintage cars, the owners of vintage cars were parked in the breaststroke Pai Memorial Bridge. Visitors and those interested can try to sit up and take photos with them, shooting fee, depending on the willingness of tourists and enthusiasts. There will be donation boxes placed. So cars are creating new meanings of tourism. Do not become a vehicle to travel alone.



Figure 12: The old vintage cars have been decorated for tourists to take photos.

The legend and the historical story

people believed to have been built in the area Pai. The construction of such legendary Wat Nam Hu, it was built in 2474 AD by Siwichai. This is a significant sacred Pai. It also has created a golden stupa behind Wat Nam Hu church. This is no conclusive evidence that any built in. It is believed that it was built by King Naresuan in order to contain King Sister ‘Supankanlaya’. The sister of King Naresuanis has come as hostages to Burma instead of King Naresuan. He was later killed in Burma itself. The temple also contained hair of the King's sister. From the legend was created, it has created a narrative to connect with the important people of King Naresuan, Sister and her Majesty Supankanlaya. The king of Thailand is capable. It also has some of the stories he has traveled the country for war through the nearby area Pai, Wiang Haeng, and Chiang Dao. The historical evidence is some still unclear, but creating such stories up, made public faith, faith in the King Naresuan, Sister and her Majesty Supankanlaya. Traveling to Pai, do not forget to worship King Naresuan, Sister and her Majesty Supankanlaya at Wat Nam Hu is preparing to accommodate visitors in the parking area, areas for souvenir items, local food and drink. Waterfront Hall located the statue of the statue of King Naresuan and King Sister Supangkanlaya which offerings for visitors (Figure 13).



Figure 13: The statue of Queen Supankanlaya at Wat Nam Hu.

It can be said that the legendary tale of King Naraesuan involved with Sister and her Majesty Supankanlaya has caused tourism area in Pai. Income part of faith, faith tourism to the area, which includes Wat Nam Hu such as selling souvenirs such as key chains, postcards, clothing., holy water, incense, candles, flowers, food and beverage sales, and so on.

As well as Tha Pai Memorial Bridge. It was built around the year BE 2484, Japan has moved troops to set up base in Thailand to haul food and supplies in. Japanese troops were drafted from villages in Thailand to hand hoeing route from Chiang Mai to Mae Hong Son and in Ban Tha Pai Pai, then joined forces to take the elephant dragging trees 30 inches out of the woods as pillars built into the bridge of both sides converging together over the river. War history becomes a path and bridges. When the war ended in BE 2489, Japanese troops have retreated back and disposable wooden bridge burned. As a result, the city had used the bridge with Japanese soldiers. The inconvenience caused to passengers by the way back to the ship. The excavation of the timber to the ferry, people who are accustomed to the bridge over the river have joined forces to build a bridge across it to cross the river again. Later, in BE 2516 major flood in August, blowing away the wooden bridge Pai has asked for an iron bridge "Nawarat" which at the time did not use it and be used to replace a wooden bridge was washed destroyed and in BE 2518 from Nawarat Bridge, Chiang Mai has been gradually moving up into the new Pai after one full year has been completed up to "Tha Pai Memorial Bridge" in the present. According to figure 14 and 15, Pai Memorial Bridge signs and advice, it is popular for tourists in Thailand to take photos to keep as memories together.



Figure 14: Pai River Bridge Sign



Figure 15: Pai River Bridge Sign which was written related to World War II

Reconstruction of the Shan's Traditional

Shan ethnic group has a lot of Pai, Shan ethnic group, a people who adhere to Buddhism. Rituals and traditions associated with Buddhism. Each month of the year there will be a tradition continuity and consistency throughout the life of the Shan are farmers. Festivals and subsistence bound and aligned with the crop. Each month also varies as January (Thailand large bundle calls a month) after the annual harvest. It was winter Lam locals making rice Puk do more to raise and distribute unto the neighbor. During the ceremony, there will be no. March (Thailand called big four months) marks the beginning of the season is important. "Poi Sang Long Festival" is the most novice of Thailand. It is a tradition to Shan. This tradition is very important to. Or in October (the big Thailand to eleven months) Festival Handicap Oke from Zomba is merit to those who passed away. There is also work out too Lent is also known as the Reservation Book Para Para At night the parade or to Preah Vihear temple or shrine, adorned the front of the house. The prosperity of the family, in this festival with games and dancing, most of the dance is a different animal. (Panprae Chaoprayoon, 2550)

The festivals are used to measure the activity in the area. Such as Shan will provide dancing birds Ginga serenity (Kinnaree) based on the beliefs related to religious beliefs. During Lent, the Buddha is said to have visited the temple of heaven. Please funeral sermon for Mother. Secular Humanism, and will come back in the waning days of the first lunar month 11 declared a human and tractable animals had generally. By the waning days of the first lunar month, 11 have

been welcome. By the morning of the Buddha descending from Daowadung it, those animals came to dance ballet. Expressed hope that with the return of the Buddha. Later, it was made popular animals. Imitated the manner of those dedicated to the Buddha passed on to the present. The Shan realized that dancing birds Ginga serenity is critical to succession. "Shan is a" tremendous. The art created pride in the cultural heritage of the Shan. (Parnprae Chaoprayoon, 2553). The tradition that has been revived by the community Pai, and is known to tourists including candle Lights Festival Lu Mustard Festival and Poy Sang Long to be held every year.

According to figure 16, the parade candles Pai community together in each village. After the candle procession to the temple, the parade will feature dancing, playing and teasing each other to create fun. The locals do together is made of flammable and respect him because at a time when people come together to do henna. The locals will not talk Eat together this caused the crash social gathering. Foods that the locals do in such activities include the sauce. In order to ensure the prosperity of the people who work and those who attended, the homonym of the name of the food to the fortune it might be said that the wisdom of the people in the past who wanted to create synergies in their activities.



Figure 16: Candle Lights Festival, the tradition of Shan held at Wat Luang

Traditional Poi Sang Long ordination. It is customary in traditional ordination, Thailand. The children had the opportunity to study the doctrine of the Buddha and are believed to have been charity from novice ordination. This event is held during the months of March-April. During the summer holidays, the villagers agreed to schedule an appointment to have a descendant ordained together. There are those who are ordained adorned with precious ornaments beautifully

and the ordination ceremony was hosted by faith. The events are as follows: 1st-called "Sang Long Day Parade" by the boys christened but not shaved eyebrows shaved, put on makeup wearing beautiful clothes wearing long socks, wearing a sarong and turban Myanmar. Garnish with hair of ancestors are preserved and decorated with flowers. Complete this process, referred to these children as "Sang Long." Remove Sang Long to thank the Blessed Sacrament and venerated elders home two days called "Day parade kitchen humiliate" the marchers Sang Long Thailand with a review of the streets. Participants will parade a lot. Provides Sang Long ride or if a horse is to ride the neck. This is known as a mentor or "Ta Pang Sang Long" a golden aureole or "word" Burmese sun. The evening ceremony called Kwan Sang Long. And address at the reception desk at night again. As well as the big show and entertainment and celebration of traditional Thailand three days called "Day at Sang Kha" a novice ordination by Sang Long flock to the streets again, then gathered at the temple for a ceremony together. (Parnprae Chaoprayoon, 2550)

According to figure 17, Poi Sang Long festival held in Pai by measuring each of the Pai to organize such events in the days and hours vary. But during the month of April in the year BE 2554, Wat Pa Kham, whose faith is Shan Poi Sang Long festival was held up as well, in the event of such three days nightly performances to entertain the participants.



Figure 17: Poi Sang Long Festival held at Pa Kham temple

Semiotic meanings through events and festivals, festival activities in Pai are related to the local lifestyle and because of the Shan ethnic groups who live in Pai. Events such tradition was reconstruction again by the new meaning. The meaning was rebuilt

not want to Buddhism beliefs of Shan but it construct for tourism, this makes local benefits from tourism value. It can be said that significant cultural Pai was created to signify the sign. To promote tourism in the area.

Tourism in Pai is interpreted according to the role that should be. Pai's tourism sector can create jobs for local people and income for many households. The meaning through the cultural signifiers can be adjusted according to the context or the time and place if the person who created the sign was posted, they need to take such a meaningful purpose (Figure 18). The Semiotic cultural in Pai in order to promote tourism can be shown through the architecture, dressing, cuisine, religion, legend and stories, traditions and tourism product.

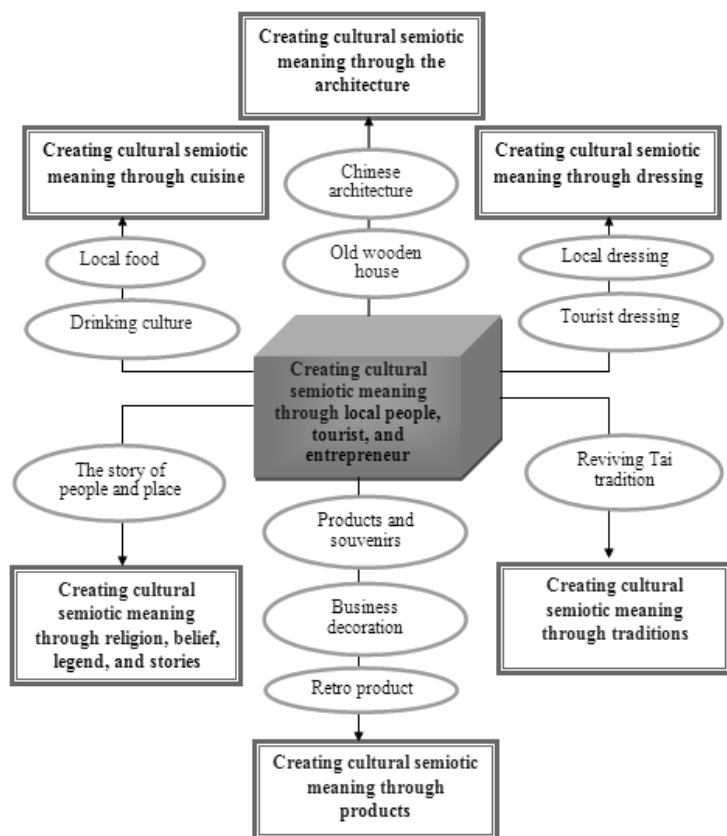


Figure 18: Semiotic cultural in Pai in order to promote tourism

5. Discussion and Conclusion

Pai in Mae Hong Son is a district that is distinguished in the fields of art, culture, lifestyle, architecture tranquility. Ethnic diversity and abundance of natural resources, as well as a climate that is cold all year round. As a result, tourist arrivals in Pai throughout the year, Pai is the only way through and accommodation during the trip to Mae Hong Son. But today is a tourist attraction known to Thai and foreigner tourists. The historical development of tourism in Pai revealed that the birth transition, the elements of the tourism industry in terms of tourist accommodation, restaurants and activities. In each period, Pai's Tourism Identity used to be a tourism product. It also has the meaning of "Pai" in the different way and it was created by a group of the entrepreneurs who involved in tourism, the tourists and the community

Cultural industry is the official tourism marketing strategy focused niche market that reflects the cultural, intellectual, lifestyle and tourism products. The production of goods and services Cultural or we can called the cultural product, which is a product of culture hidden within the product that we do not need a sales culture, but sales and culture through culturally relevant ways for consumers to have to learn the culture by process and everything becomes a cultural commodification. The Semiotic cultural in Pai in order to promote tourism can be shown through the architecture, dressing , cuisine, religion, legend and stories, traditions and tourism product. The new meaning the constructed well known in a small niche market and it became famous for Thai and foreigner tourists . However, if the definition is not applied properly, tourism along the learning happens. The community or the tourists use and understand it incorrectly. This may cause distortion of history. Pai may lack the charm and attraction that affect tourism in the negative.

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